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## ORA ET LABORA: BENEDICTINES AND WESLEYANS AT PRAYER AND AT WORK

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### I. STRANGE COMPANY?

Pray and work: the supposedly ancient Benedictine motto of *ora et labora* has lately been shown to date not from the origins of Benedictinism but rather—with a near miss in the fifteenth-century Augustinian Thomas à Kempis—to be the invention of Abbot Maur Wolter of Beuron in the late nineteenth century.<sup>1</sup> Nevertheless, the same historical investigation has demonstrated that, even in the absence of the Latin play on words, the nature and purpose of prayer and work, and particularly the relationship between them, have been concerns of monasticism since its earliest days. These are questions, indeed, not simply for those devoted to the religious life in the technical sense of monks and nuns, but for every Christian and for the whole Church. Recent though it may be as a Benedictine motto, *ora et labora* may therefore appropriately be taken as a rubric under which to explore a theme of holiness as it occurs in the Methodist tradition in comparison with its manifestation among Benedictines.

At first blush, it may seem odd to bring Methodism and Benedictinism together in this way. While declaring it necessary for Christians to “retreat” from the evil in the world, nevertheless Charles Wesley (1707-1788), the hymn-writer of Methodism’s two founding brothers, immediately made a polemical point:

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Not in the tombs we pine to dwell,  
 Not in the dark monastic cell,  
 By vows and grates confined;  
 Freely to all ourselves we give,  
 Constrained by Jesu's love to live  
 The servants of mankind.<sup>2</sup>

This corresponded to the statements of his elder brother John Wesley (1703-1791) that "Christianity is essentially a social religion,"<sup>3</sup> and that "there is no holiness but social holiness."<sup>4</sup> Given their time and place in eighteenth-century England, the Wesleys would not have known any living examples of monasticism. And Benedictinism is not necessarily, or properly, struck by their strictures. The vocation of a hermit is reckoned to be exceptional, and the regular form of Benedictinism is cenobitic or communitarian, with ample opportunity for the service, in one form or another, of humankind. Benedictinism may therefore be considered, with no obstacle on the Methodist side, as a possible expression of that love of God and love of neighbor in which the Wesleys judged holiness to consist.

Let us then cheerfully take *ora et labora* as a binome under which to treat a Methodist understanding and practice of sanctification as well as a Benedictine, comparing and contrasting the two traditions where necessary and useful. The relationship between prayer and work is usually seen as a matter of personal spirituality (the contemplative versus the active, "Mary" versus "Martha"), or of ecclesial ethos (the liturgical versus the diaconal). A first solution to the relationship, whether in the case of the individual or in the case of the community, resides in the alternance or the equilibrium between prayer and work, while a more subtle solution lies in the compenetration between prayer and work. Behind these somewhat stylistic questions of personal spirituality and ecclesial ethos, however, stand deeper theological (soteriological) matters concerning the way in which salvation itself is appropriated and the role of the Church in its mediation; and it will, therefore, also be necessary to face issues concerning the relationship of prayer and works to grace and faith, and the status of the Church as the place and instrument of the gospel. All of this, moreover, occurs within the framework of God's salutary purpose for humankind and the history of redemption; and with that the present chapter will begin, taking prayer and work, done within the Christian community, as manifestations of our incipient restoration to the image of God in which we were made and as anticipations of our full and final attainment to God's likeness.

On the Benedictine side, the main resources will be early monasticism, the *Rule for Monks* of St. Benedict,<sup>5</sup> and (very selectively) the history of Benedictinism.<sup>6</sup> On the Methodist side, the chief theological texts will be John Wesley's brief portrait of "The Character of a Methodist" (1742)<sup>7</sup> and his Sermon 85, "On Working Out Our Own Salvation With Fear And Trembling" (1785),<sup>8</sup> with supporting material from the hymns of Charles Wesley (so important in the *lex orandi* of classic Methodism) and illustrations from the life and practice of the Wesleys and of other early and later Methodists. Wesleyanism will be used eponymously for Methodism, although Methodism has broadened somewhat from its origins and has been variously faithful to its founders.

## II. RENEWAL IN THE IMAGE OF GOD

Recognizing the beneficent purpose of the Triune Creator, the fallenness of humankind, and the redemptive work of God in Christ, John Wesley views our salvation—and it is arguably the governing category in Wesley's soteriology—as our renewal in the image of God.<sup>9</sup> This renewal is appropriately attributed to the Holy Spirit. Among the truths of Revelation, Wesley refers in Sermon 85 to “two grand heads of doctrine”: “those which relate to the eternal Son of God, and the Spirit of God—to the Son, giving himself to be ‘a propitiation for the sins of the world’ [1 John 2:2], and to the Spirit of God, renewing men in that image of God wherein they were created [cf. Col. 3:10].”<sup>10</sup> And, according to “The Character of a Methodist,” “the marks of a true Methodist,” which “are only the common fundamental principles of Christianity...the plain old Christianity that I teach,” include this: “His soul is ‘renewed after the image of God’ [cf. Col. 3:10], ‘in righteousness and in all true holiness’ [cf. Eph. 4:24].”<sup>11</sup>

While his terminology is not always consistent, for Wesley the *imago Dei* has a spiritual, a political, and a moral aspect. In his Sermon 39, “The New Birth,” Wesley gives this three-fold meaning to God's creation of humankind in the divine image at Gen. 1:27-28:

Not barely in his *natural image*, a picture of his own immortality, a spiritual being, endued with understanding, freedom of will, and various affections; nor merely in his *political image*, the governor of this lower world, having “dominion over the fishes of the sea, and over all the earth”; but chiefly in his *moral image*, which, according to the Apostle, is “righteousness and true holiness” [Eph. 4:24]. In this image of God was man made. “God is love” [1 John 4:8, 16]: accordingly man at his creation was full of love, which was the sole principle of all his tempers, thoughts, words, and actions. God is full of justice, mercy, and truth: so was man as he came from the hands of his Creator....<sup>12</sup>

This corresponds neatly to the three main strands in the traditional Christian interpretation of the *imago Dei*: the human creature is ontologically capable of communion with God (our spiritual nature); is cosmologically located to “till the ground” (Gen. 2:6) or administer the earth on God's behalf; is constitutionally a society of neighbors with the opportunity for a life of mutual love. Fallen humankind needs redemption and restoration if it is to fulfill its divinely set ends.<sup>13</sup>

Here, then, Wesley is rejoining a common theme of evangelical, catholic, orthodox Christianity. Eastern Orthodox theologians, reaching back at least as far as St. Irenaeus, have viewed humankind as a royal priesthood, called to be the steward of the earthly creation and the voice of its divine praise, offering the eucharistic sacrifice to God; and this human vocation is essentially a corporate one.<sup>14</sup>

All this fits nicely with the themes of prayer and work which have characterized the Benedictine tradition. Prayer is our communion with God. Work is our stewardship of the earthly creation on God's behalf. To the motto of *ora et labora*, the later moderns have added a communal dimension. According to Fr. A. Watelet, president of the Congregation of the Annunciation, *ora et labora* truly defines Benedictine life only if one adds *in communione fraterna*. Fr. Frédéric Debuyst entitled his booklet of 1980 “Prie et travaille au milieu de tes frères.”<sup>15</sup>

## III. ALTERNANCE OR BALANCE OF PRAYER AND WORK

The Benedictine and Wesleyan traditions are here examined in turn.

## 1. Benedictine

Sometimes monastic writers simply juxtapose prayer and work without explicit reflection on their intrinsic relationship to one another. Each is valued, and they are to be practiced alternately, and a balance struck between them.<sup>16</sup> Thus it is possible, in a first move, to consider prayer and work separately, as they each figure in monasticism, and more particularly in the Benedictine tradition.

a. *Benedictines at Prayer*

In the *Rule* of St. Benedict, the communal office (*opus Dei*) figures most prominently (chapters 8-19), though spiritual reading is also enjoined (chapter 48) and private prayer envisaged (chapters 20, 49, and 52). The original simplicity of prayer according to the divine office gave way to greater complexity and elaborateness in the ninth century under the influence of Abbot Benedict of Aniane and the "liturgical enthusiasm of the Carolingian epoch" more generally;<sup>17</sup> and again in the tenth century, the Cluniac model made of the monastic office "only the basis on which were erected another edifice of prayers. Thus votive offices and processions and repeated celebrations of Masses with many *preces* (intercessory prayers) were added. The simplicity of the celebration was abandoned also, and its place taken by a rich ceremonial."<sup>18</sup> In the twelfth century, the Cistercian movement sought a return to older and simpler forms of the choir office and to more intense meditation on the Scriptures, including the *sermo* or conference from the abbot.<sup>19</sup>

Skipping over the ups and downs in the intervening centuries of Benedictine history, it may simply be noted that the Liturgical Movement in the nineteenth and twentieth centuries has found radiant centers in the abbeys of Solesmes, Beuron, Maria Laach, and Collegeville; and that the rosters of modern liturgical scholarship are graced by such names as Lambert Beauduin, Fernand Cabrol, Odo Casel, Bernard Botte, L.C. Mohlberg, Burkhard Neunheuser, Ambrosius Verheul, Anscar Chupungco, and the Anglican Benedictine Gregory Dix.

b. *Benedictines at Work*

Like the desert fathers before him, St. Benedict saw work as having the disciplinary or ascetical role of warding off idleness, or even accidie, the characteristic vice of the monastic profession: "Idleness is the enemy of the soul" (*Rule* 48, 1). More positively, Benedict declared in the same chapter on work that "they will be true monks if they live from the work of their hands, as our Fathers and the Apostles did" (*Rule* 48, 8).<sup>20</sup> This points to the recovery of that aspect of the *imago Dei* that consists in the proper use of the material creation or stewardship of the earth. Such work need not be limited to providing for the life of the monastic community. There are indications from the early days of monasticism that the produce of labor may go towards helping the needy neighbor.<sup>21</sup> A further monastic duty has consisted in hospitality towards the visitor, the traveler, and the stranger (as in St. Benedict's *Rule* 53). Such charitable actions extend beyond the bounds of the monastic community the fulfillment of a further aspect of the *imago Dei*, namely the constitution of social existence, and indeed a fellowship of love.<sup>22</sup>

It appears that manual labor figured prominently in early monasticism and in the early years of Benedictinism. Among Benedictines, however, the monasteries came to employ serfs, renters, and secular servants for agricultural and domestic work,<sup>23</sup> and somewhat later there spread from the abbey of Hirsau in the Black Forest (founded in 1050) the institution of lay brothers, "who made the vow of obedience and stability to the monastery, lived outside the cloister and took part in the divine services of the monks only on Sundays. They took care of the manual work and left the monks free for the contemplative life."<sup>24</sup> Again, the Cistercian reform reintroduced the monks to domestic service and to manual labor in the fields.<sup>25</sup>

What work had the Benedictines then fallen to? They had devoted themselves above all to intellectual work; and it is probably still to achievements of learning and scholarship—typified by the Congregation of Saint Maur—that the proverbial *travail de bénédictin* most commonly applies. This work naturally led Benedictines into the educational realm, and gave them an important place in the transmission of the higher culture.<sup>26</sup> The needs of the Church at large also summoned Benedictines into pastoral and missionary work, as indeed St. Benedict himself had been directed from Subiaco to Cassino in order to convert the pagans.<sup>27</sup>

## 2. Wesleyans at Prayer and at Work

One rough equivalent to the monastic pair of prayer and work may be found in a binome contained in John Wesley's Sermon 85, "On Working Out Our Own Salvation." There he preaches that our "zeal for good works" [Titus 2:14] must include both "works of piety" and "works of mercy," thus moving the emphasis in the latter case from labor to charity. At this point, Wesley does not offer any closer specification of the relationship between duty to God and duty to neighbor. In either case, John Wesley was concerned that the time should be "redeemed," not a moment spent "triflingly": his own diaries show that he typically accounted for every quarter-hour of the day, whether in prayer (corporate or private), reading (often during travel), preaching, good works, or serious company.<sup>28</sup>

### a. Works of Piety

Here is how Wesley lists the "works of piety" in his Sermon 85, "On Working Out Our Own Salvation":

Use family prayer, and cry to God in secret. Fast in secret, and "your Father which seeth in secret, he will reward you openly" [cf. Matt. 6:4, 6, 18]. "Search the Scriptures" [John 5:39]; hear them in public, read them in private, and meditate therein. At every opportunity be a partaker of the Lord's Supper. "Do this in remembrance of him" [cf. Luke 22:19; 1 Cor. 11:26], and he will meet you at his own table. Let your conversation be with the children of God, and see that it "be in grace, seasoned with salt" [cf. Col. 4:6].<sup>29</sup>

A few comments may elaborate the Wesleyan practice of each of those "means of grace," as Wesley more usually calls them (thus emphasizing their character as divine gift).<sup>30</sup>

Family and private prayer: For personal devotion, John Wesley compiled, with heavy indebtedness to an earlier collection by Nathan Spinkes, a *Collection of Forms of Prayer for*

*Every Day in the Week*. First published in 1733, it went through at least fifteen editions in Wesley's lifetime. He also provided *A Collection of Prayers for Families* (1744, with at least ten editions) and *Prayers for Children* (1772). It should further be noted that the early Methodists occupied themselves in prayer when they met in the small groups known as "classes" and "bands."

Fasting: Wesley's fullest teaching on fasting is contained in Sermon 27, "Upon Our Lord's Sermon on the Mount, VII" (1748).<sup>31</sup> The early Methodist societies practiced Quarterly Fast Days. John Wesley himself practiced and encouraged a modest individual discipline in regular fasting and abstinence.

The Scriptures: Wesley's language in the passage quoted from Sermon 85 echoes the collect for the Second Sunday in Advent in the *Book of Common Prayer*: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Wesley's use of the Scriptures will be presented in a little more detail later.

The Lord's Supper: At a time when the Lord's Supper was celebrated as rarely as four times a year in the parishes of the Church of England, John Wesley's diaries shown him to have received communion on an average of once every four or five days.<sup>32</sup> He encouraged the Methodist people to request communion more frequently at their parish churches (indeed he spoke more precisely of "constant communion"<sup>33</sup>), and he and those of his preachers who were Anglican priests celebrated the sacrament at Methodist gatherings. When, in 1784, he sent ministers and a liturgy for "The Sunday Service" to the Methodist people in the newly independent United States of America, Wesley "advised[ed] the elders to administer the Supper of the Lord on every Lord's Day."<sup>34</sup>

Conversation: "Conference," among the preachers in particular, was a vital part of the early Methodist discipline; and the members of the Methodist societies, when they gathered in classes and bands, joined in mutual examination and exhortation.

#### *b. Works of Mercy*

Of the "works of mercy," Wesley says in Sermon 85 simply: "As ye have time, do good unto all men [cf. Gal. 6:10], to their souls and to their bodies."<sup>35</sup> This had been further spelled out in "The Character of a Methodist":

As he has time, he "does good unto all men" [cf. Gal. 6:10]; unto neighbours and strangers, friends and enemies: And that in every possible kind; not only to their bodies, by "feeding the hungry, clothing the naked, visiting those that are sick or in prison" [cf. Matt. 25:35-36]; but much more does he labour to do good to their souls, as of the ability which God giveth [cf. 1 Pet. 4:11]; to awaken those that sleep in death; to bring those who are awakened to the atoning blood, that, "being justified by faith, they may have peace with God" [cf. Rom. 5:1]; and to provoke those who have peace with God to abound more in love and in good works. And he is willing to "spend and to be spent herein" [cf. 2 Cor. 12:15], even to "be offered upon the sacrifice and service of their faith" [cf. Phil. 2:17], so they may "all come unto the measure of the stature of the fullness of Christ" [cf. Eph. 4:13].<sup>36</sup>

Wesley himself visited the imprisoned and worked for prison reform, set up dispensaries for the sick, and established schools for children. Most notably, however, he travelled 250,000 miles on eighteenth-century roads and seaways in the direct pursuit of evangelization to save souls by preaching.

#### IV. COMPENETRATION OF PRAYER AND WORK

Prayer and work (whether, in the latter case, labor or charity) are both necessary to the Christian life. They are, moreover, closely intertwined, and even essentially related. The Benedictine and the Wesleyan understandings and practice of this compenetration will be reviewed in turn and convergences noted.

##### 1. The Monastic Pattern

In the words of St. Isidore of Seville, stimulated by Psalm 28: "To pray without working is to lift up one's heart without lifting up one's hands; to work without praying is to lift up one's hands without lifting up one's heart; therefore it is necessary both to pray and to work."<sup>37</sup> But how to do both without interruption—for did not the Apostle Paul both give order to "pray without ceasing" (1 Thess. 5:17) and himself claim to "work night and day" (2 Thess. 3:8)?<sup>38</sup>

Rather simply, Aurelian of Arles, a younger contemporary of St. Benedict, developed a counsel of his predecessor Caesarius: "At vigils, while a lesson is being read, work with your hands by plaiting reeds or twisting hemp or something similar, to avoid falling asleep";<sup>39</sup> and conversely: "While doing manual work all day long, do not cease to recite the sacred texts that you know by heart, on account of the Apostle's instruction, 'Sing psalms and hymns and spiritual songs to God in your hearts' [Col. 3:16]."<sup>40</sup>

With greater theological depth, St. Basil, whom Benedict called his "holy father," had already written in the *Great Rule*, which Benedict doubtless knew in the translation by Rufinus: "While our hands are occupied in work, we can praise God with psalms and hymns and spiritual songs, with the tongue if it is possible, but if not, then in the heart. In this way we thank Him who has given both strength of hand to work and wisdom of brain to know how to work, and also bestowed means by which to work both in the tools we use and the arts we practice, whatever the work may be. We pray moreover that the works of our hands may be directed towards the mark of pleasing God."<sup>41</sup>

St. Benedict mentions nothing of "mixing" work and prayer. Although he may have known the *Rule* of Caesarius,<sup>42</sup> he says nothing about his monks doing handwork during the divine office nor about reciting psalms from memory during worktime. At least implicitly, he shares the deeper theological insight of St. Basil concerning the compenetration of prayer and work. Benedict considers the *prayer* of the divine office to be the supreme *work* of God: "Let nothing be preferred to the *Opus Dei*" (*Rule* 43, 3). (The desert fathers had already treated prayer as "hard work," a *kopos*.<sup>43</sup>) And all the monk's life, every activity, including work, is to be accomplished under God's regard, with attention to God's will and sensitivity to God's presence—"in order that God may be glorified in all things (*ut in omnibus glorificetur Deus*)."<sup>44</sup>

## 2. The Wesleyan Pattern

In describing "The Character of a Methodist," John Wesley declares that such a one "prays without ceasing." Wesley affirms both public and private worship and teaches that its spirit should extend to all times and places; echoing the eucharistic preface, he states that the raising of the heart to God is always and everywhere right and fitting (*Sursum corda...* *Dignum et iustum est, semper et ubique...*):

It is given him "always to pray, and not to faint" [Luke 18:1]. Not that he is always in the house of prayer—though he neglects no opportunity of being there. Neither is he always on his knees, although he often is, or on his face, before the Lord his God. Nor yet is he always crying aloud to God, or calling upon him in words: for many times "the Spirit maketh intercession for him with groans that cannot be uttered" [cf. Rom. 8:26]. But at all times the language of his heart is this: "Thou brightness of the eternal glory, unto thee is my heart, though without a voice, and my silence speaketh unto thee." And this is true prayer, and this alone. But his heart is ever lifted up to God, at all times and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, "God is in all his thoughts" [cf. Ps. 10:4]; he "walks with God" [cf. Gen. 6:9] continually, having the loving eye of his mind still fixed upon Him, and everywhere "seeing Him that is invisible" [Heb. 11:27].<sup>45</sup>

This love towards God is constantly accompanied by love towards neighbor: "And while he thus always exercises his love to God, by praying without ceasing, rejoicing evermore, and in everything giving thanks, this commandment is written in his heart, that 'he who loveth God, love his brother also' [1 John 4:21]. And he accordingly 'loves his neighbor as himself' [cf. Mark 12:31]; he loves every man as his own soul. His heart is full of love to all mankind, to every child of 'the Father of the spirits of all flesh' [Heb. 12:9]."<sup>46</sup>

Such a person's "one intention at all times and in all things is, not to please himself, but Him whom his soul loveth":<sup>47</sup> "And therefore, loving God with all his heart, he serves him with all his strength. He continually presents his soul and body a living sacrifice, holy, acceptable to God."<sup>48</sup> Thus all his works are done to God's glory:

By consequence, whatsoever he doeth, it is all to the glory of God. In all his employments of every kind, he not only aims at this, (which is implied in having a single eye,) but actually attains it. His business and refreshments, as well as his prayers, all serve this great end. Whether he sit in his house or walk by the way, whether he lie down or rise up, he is promoting, in all he speaks or does, the one business of his life; whether he put on his apparel, or labour, or eat and drink, or divert himself from too wasting labour, it all tends to advance the glory of God, by peace and good will among men. His one invariable rule is this, "Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father by him."<sup>49</sup>



Hymnically, Charles Wesley expresses the matter thus:

Forth in thy name, O Lord, I go,  
My daily labour to pursue,  
Thee, only thee, resolved to know  
In all I think, or speak, or do.

The task thy wisdom hath assigned  
O let me cheerfully fulfil,  
In all my works thy presence find,  
And prove thy acceptable will.

Thee may I set at my right hand,  
Whose eyes my inmost substance see,  
And labour on at thy command,  
And offer all my works to thee.

Give me to bear thy easy yoke,  
And every moment watch and pray,  
And still to things eternal look,  
And hasten to thy glorious day:

For thee delightfully employ  
Whate'er thy bounteous grace hath given,  
And run my course with even joy,  
And closely walk with thee to heaven.<sup>50</sup>

Thus the Wesleys fuse the euchological and the ethical: prayer and work are subsumed in a single doxology.

Two examples may now be briefly offered of convergence between Methodists and Benedictines in the compenetration of prayer and work. First, singing plays an important part in the worship of both traditions. Psalms and hymns figure prominently in the divine office of the Benedictines (*Rule*, 8-19), while it has been aptly said that "Methodism was born in song."<sup>51</sup> Singing is a liturgical action in which the body clearly works to raise the spirit towards God.

Second, the interplay between liturgy and ethics is well captured in Wesley's dictum echoing St. Augustine to the effect that the service of God is "to imitate him you worship" (*imitari quem colis*): "They who resemble [God] in the spirit of their minds are transformed into the same image. They are merciful even as he is merciful.... Yea, they are, like him, loving unto every man, and their mercy extends to all his works."<sup>52</sup> Benedictines share the Roman rite at the ordination of presbyters, where the priests are charged to "imitate what you handle" (*imitamini quod tractatis*); and, in fact, all who share in the sacramental body and blood of Christ are expected, as several post-communion prayers make clear (especially in the Easter season), to live conformably to his death and resurrection.

## V. GRACE, FAITH, PRAYER, AND WORK(S)

Behind discussion of prayer and work stands the theological question of the respective roles of God and humankind in the attainment of our salvation. This issue is perennially, or at least periodically, controversial. The period of monastic, and particularly Benedictine, origins saw the Catholic struggle to exclude pelagianism and semipelagianism yet without endorsing an extreme Augustinianism. Within Protestantism, Lutherans and Calvinists, who themselves lay claim to St. Augustine, have often suspected Methodism of pelagian tendencies, and therefore of falling back into what they think of as "Catholicism."<sup>53</sup> Now, Dom Cipriano Vagaggini has argued that St. Benedict, while aware of the problem, deliberately took no side in what came to be known as the semipelagian controversy: at times Benedict sounds semipelagian, but he can always be read in an orthodox way, and some of his phraseology bears strongly Augustinian marks.<sup>54</sup> For his part, Wesley clearly teaches in his Sermon 85, "On Working Out Our Own Salvation," that even our first movement towards God is a work of divine grace, and yet his exhortations to the hearer imply freedom of the will. It appears, therefore, that Benedictines and Methodists may on this delicate matter come close to convergence at a point in the evangelical, catholic, orthodox faith.

A first approach may be made by way of Benedict's and Wesley's attitudes towards reading, and particularly towards the Scriptures. For to recognize the primacy of the Scriptures is to recognize the priority of divine Revelation and of the history of redemption in any account of the provision of salvation; and to highlight the process of reading is to discern an instance of the "active receptivity" that properly characterizes the human appropriation of salvation.

Reading figures prominently—as part of the divine office (8-18), at meals (38), and as individual responsibility (48)—in the *Rule* of St. Benedict, whose prologue and opening chapters are themselves largely a tissue of scriptural texts. The reading of the Scriptures takes pride of place, followed by the Fathers who help in its interpretation and application (see, typically, 9.8; 73.3-9). As meditation, reading may fall on the side of prayer; as study, it may fall on the side of work; in any case, the compenetration of prayer and work is thereby once more illustrated. The point that presently is of interest finds expression in a tripartite formula from some Carthusian "Statutes for Novices": "*Nunc lege, nunc ora, nunc cum fervore labora*."<sup>55</sup> In calling my attention to that injunction to "read [the Scriptures and the patristic and spiritual writers]," my old friend Dom Otmar Bauer, of Engelberg and Mont Febè, commented: "*Sans la lectio divina, il n'y a pas l'intégralité du monachisme bénédictin*."<sup>56</sup>

John Wesley called himself "a man of one Book" (*homo unius libri*). Here is how he valued the Scriptures:

I have thought, I am a creature of a day, passing through life as an arrow through the air [cf. Wisdom 5:9-13]. I am a spirit come from God, and returning to God [cf. Eccles. 12:7]: just hovering over the great gulf; till, a few moments hence, I am no more seen [cf. Ps. 39:13]—I drop into an unchangeable eternity! I want to know one thing, the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way: for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri*.<sup>57</sup>

The "one Book" of the Holy Scriptures constituted for Wesley not so much the "bound-

ary of his reading" as "the center of gravity in his thinking."<sup>58</sup> On account of their scriptural faithfulness, he assembled from the writings of the early Fathers and the spiritual writers a fifty-volume "Christian Library" for his Methodist people.<sup>59</sup>

To stress the *lectio divina* is, then, to acknowledge the primacy and priority of grace in all soteriology while calling also for the human response. According to St. Benedict, the purpose of the monks' life is to "magnify the Lord at work in them" (*operantem in se Dominum magnificare*):

Those who fear the Lord do not become proud of their good deeds but, considering that what is good in them cannot come from themselves but from the Lord, they magnify the Lord at work in them, saying with the prophet, "Not to us, Lord, not to us, but to your name give the glory" (Ps. 115:1), just as the Apostle Paul, too, claimed nothing for his own preaching but said: "By the grace of God I am what I am" [1 Cor. 15:10] and "Whoever glories should glory in the Lord" [2 Cor. 10:17].<sup>60</sup>

"To magnify the Lord at work in you" would in fact have constituted a suitable motto for John Wesley's Sermon 55, "On Working Out Our Own Salvation," which is in fact based in the Pauline text "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure" (Phil. 2:12-13).<sup>61</sup>

The Pauline text, says Wesley, "gives God the whole glory of his own work": "If we are thoroughly sensible that we have nothing which we have not received, how can we glory as if we had not received it [cf. 1 Cor. 4:7]? If we know and feel that the very first motion of God is from above, as well as the power which conducts it to the end—if it is God that not only infuses every good desire, but that accomplishes and follows it, else it vanishes away—then it evidently follows that 'he who glorieth must glory in the Lord' [1 Cor. 1:31]."<sup>62</sup>

Wesley then goes on to trace the several stages in the appropriation of salvation:

Salvation begins with what is usually termed (and very properly) "preventing grace"; including the first wish to please God, the first dawn of light concerning his will, and the first slight, transient conviction of having sinned against him. All these imply some tendency toward life, some degree of salvation, the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.<sup>63</sup>

Salvation is carried on by "convincing grace," usually in Scripture termed "repentance," which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone [cf. Ezek. 11:19].

Afterwards we experience the proper Christian salvation, whereby "through grace" we "are saved by faith" [Eph. 2:8], consisting of those two grand branches, justification and sanctification. By justification we are saved from the guilt of sin, and restored to the favour of God; by sanctification we are saved from the power and root of sin, and restored to the image of God.<sup>64</sup>

Wesley goes on to show that there is no contradiction in saying "God works; therefore do

ye work," but rather the closest connection: "For, first, God works; therefore you *can* work. Secondly, God works; therefore you *must* work."<sup>65</sup>

As to the ability to work: Christ truly said, "Without Me ye can do nothing" (John 15:5), yet every believer can say "I can do all things through Christ that strengtheneth me" (Phil. 4:13).<sup>66</sup>

As to the necessity of working:

You must be "workers together with God" (they are the very words of the Apostle [2 Cor. 6:1]); otherwise he will cease working. The general rule on which his gracious dispensations invariably proceed is this: "Unto him that hath shall be given, but from him that hath not," that does not improve the grace already given, "shall be taken away what he assuredly hath" [Luke 8:18] (so the words ought to be rendered). Even St. Augustine, who is generally supposed to favour the contrary doctrine, makes that just remark, *Qui fecit nos sine nobis, non salvabit nos sine nobis*: "he that made us without ourselves, will not save us without ourselves."<sup>67</sup> He will not save us unless we "save ourselves from this untoward generation" [cf. Acts 2:40]; unless we ourselves "fight the good fight, and lay hold on eternal life" [1 Tim. 6:12]; unless we "agonize to enter in at the strait gate" [Luke 13:24], "deny ourselves and take up our cross daily" [Luke 9:23], and labour, by every possible means, to "make our own calling and election sure" [cf. 2 Pet. 1:10].<sup>68</sup>

And the peroration of Wesley's sermon "On Working Out Our Own Salvation" becomes a catena of New Testament texts exhorting believers to work:

"Labour" then, brethren, "not for the meat that perisheth, but for that which endureth to everlasting life." Say with our blessed Lord, though in a somewhat different sense, "My Father worketh hitherto, and I work" [John 5:17]. In consideration that he still worketh in you, be never "weary of well-doing" [cf. Gal. 6:9; 2 Thess. 3:13]. Go on, in virtue of the grace of God preventing, accompanying, and following you, in "the work of faith, in the patience of hope, and in the labour of love" [cf. 1 Thess. 1:3]. "Be ye steadfast and immovable; always abounding in the work of the Lord" [cf. 1 Cor. 15:58]. And "the God of peace, who brought again from the dead the great Shepherd of the sheep"—Jesus—"make you perfect in every good work to do his will, working in you what is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever!" [Heb. 13:20-21]<sup>69</sup>

In a different literary genre, the Methodist sense of these delicate matters of grace, prayer, faith, and work(s) is captured in the tensions between and within the following two hymns by Charles Wesley:

Behold the servant of the Lord!  
I wait thy guiding eye to feel,  
To hear and keep thy every word,  
To prove and do thy perfect will,  
Joyful from my own works to cease,  
Glad to fulfill all righteousness.

Me, if thy grace vouchsafe to use,  
Meanest of all thy creatures, me:  
The deed, the time, the manner choose,  
Let all my fruit be found of thee;  
Let all my works in thee be wrought,  
By thee to full perfection brought.

My every weak, though good design,  
O'errule, or change, as seems thee meet;  
Jesus, let all my work be thine!  
Thy work, O Lord, is all complete,  
And pleasing in thy Father's sight;  
Thou only hast done all things right.

Here then to thee thy own I leave;  
Mould as thou wilt thy passive clay;  
But let me all thy stamp receive,  
But let me all thy words obey,  
Serve with a single heart and eye,  
And to thy glory live and die.<sup>70</sup>

And then:

A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky:

To serve the present age,  
My calling to fulfil:  
O may it all my powers engage  
To do my Master's will!

Arm me with jealous care,  
As in thy sight to live;  
And O thy servant, Lord, prepare  
A strict account to give!

Help me to watch and pray,  
And on thyself rely,  
Assured, if I my trust betray,  
I shall for ever die.<sup>71</sup>

If one were to reflect more fully than John Wesley did on the theological implications

for ecclesiology of this view of the appropriation of salvation, it would land Wesley rather on the "Catholic" side in the debates concerning the instrumentality of the Church, in which some contemporary ecumenists have located "the basic difference" between Roman Catholics and Protestants.<sup>72</sup> In its active reception of the gospel, the Church is by that same motion launched on its task of transmitting it. In practical terms, the early and traditional Methodist institutions of the annual conference and the quarterly meeting illustrate in communal form the concomitance of grace, faith, prayer, and work(s): there the Methodists at appropriate geographical levels gathered in faith to pray, to sing, to partake in the Lord's Supper and the love feast, and to hold "conversation on the work of God," by which they meant what God was doing among them and through their mission in the world. A nice historical example is found in the conference service of a small Methodist denomination in Britain for the sending of missionaries overseas (with even a quotation, in garbled form, of our "ancient Benedictine motto"):

There are diversities of operations, but it is the same God that worketh in all [cf. 1 Cor. 12:6]. This truth is nowhere shown more clearly than in the field of Foreign Missions. Some are called to be preachers of the Gospel, some to be teachers in schools, some to be translators of the Scriptures, some to the ministry of healing, whilst others are engaged in industrial, or agricultural work. All these forms of service are necessary; all are sacred; work done in the right spirit is a form of worship. It was truly said in old times: "To labour is to pray."<sup>73</sup>

That practice of mission to lands overseas—which has been strongly characteristic of historic Methodism—rejoins the evangelizing endeavors of the early medieval Benedictines, whereby Pope Gregory I had sent Augustine to the English, and in turn the insular figures of Willibrord, Boniface, and Wigbert became apostles to the Netherlands and to central Germany.<sup>74</sup>

#### VI. MUTUAL RECOGNITION?

In the foregoing, it has chiefly been a matter of the "ideal," whether Benedictine or Wesleyan. In ecumenical affairs, it is always important to compare either ideal with ideal, or actual with actual. The greater difficulty, for the ecumenical utility of the present exercise, resides therefore rather in the differences between the kinds of entity under comparison: on the one hand, a religious order within the Roman Catholic Church, wherein (according to its own claim) the sole Church of Christ "subsists" (Vatican II, *Lumen Gentium*, 8); and on the other hand, a denominational family of Methodist Churches which claim their own place within the Body of Christ that is held to include others also. Yet a Roman Catholic writer has felt able to compare Methodism's relationship to Wesley with the way in which "a religious order or spiritual family, within the Roman Catholic Church, owes its spirit to its founder."<sup>75</sup> And the late Methodist historian Albert Outler wanted to see Methodism as an "evangelical order of witness and worship, discipline and nurture" that needs "a catholic church" within which to function.<sup>76</sup> In searching for possible "ways of being one Church," the joint Commission between the Roman Catholic Church and the World Methodist Council has noted an analogy between John Wesley's Methodist movement and figures such as Benedict of Norcia "whose divine calling was

similarly to a spiritual reform," "which gave rise to religious orders, characterized by special forms of life and prayer, work, evangelization and their own internal organization."<sup>77</sup>

If contemporary Methodists could find renewal according to the Wesleyan ideal, it is possible that they might encounter supporters among the Benedictines to advocate their recognition within the Church catholic. Certainly there are Methodists who have discovered, as I have done, striking embodiments of the Benedictine ideal within living monastic communities and have thereby been helped in our recognition of the ecclesiality of Roman Catholicism.

Let me leave you with a memory, which may also be an anticipation of the future. From the time of the Methodist celebrations in May 1988 of the two-hundred-and-fiftieth anniversary of the evangelical conversions of the Wesley brothers, it is the sight of the Cardinal Archbishop of Westminster and former Abbot of Ampleforth, Dom Basil Hume, coming to Wesley's Chapel, City Road, London, dressed in the simple habit of a Benedictine monk, and kneeling in silent prayer at the tomb of John Wesley.

#### NOTES

1. See Marie-Benoît Meeus, "Ora et labora: devise bénédictine?" in *Collectanea Cisterciensia* 54 (1992):193-219. On this fine article—which is 'spiritual' in the two French senses of religious and witty—I have drawn heavily for the literary history of the connection between prayer and work in monasticism, and among the Benedictines in particular. I am deeply grateful to Sister Marie-Benoît, of the Bethany Priory at Loppem (Belgium), for her initiative in sending me a copy of her text.
2. G. Osborn, ed., *The Poetical Works of John and Charles Wesley* (London: Wesleyan-Methodist Conference Office, 1868-1872), 7:43.
3. Sermon 24, "Upon Our Lord's Sermon on the Mount, IV" (1748), in *The Works of John Wesley* [Bicentennial Edition], vol. 1, Albert C. Outler, ed. (Nashville: Abingdon, 1984), pp. 533-534. Wesley goes on: "By Christianity I mean that method of worshipping God which is here revealed to man by Jesus Christ. When I say this is essentially a social religion, I mean not only that it cannot subsist so well, but that it cannot subsist at all without society, without living and conversing with other men."
4. From the preface to John and Charles Wesley's "Hymns and Sacred Poems" of 1739, in *The Works of the Rev. John Wesley*, Thomas Jackson, ed. (London: Wesleyan Methodist Book Room, 1872), 14:321. Wesley here appeals to Galatians 5:6, 10 and to 1 John 4:21.
5. See the mammoth six-volume edition by Adalbert de Vogüé and Jean Neufville, *La Règle de saint Benoît*, Sources chrétiennes 181-186 (Paris: Cerf, 1971-72).
6. See the concise work of Stephanus Hilpisch, *Benedictinism through Changing Centuries* (Collegeville: St. John's Abbey Press, 1958).
7. "The Character of a Methodist," in *The Works of John Wesley* [Bicentennial Edition], vol. 9, Rupert E. Davies, ed. (Nashville: Abingdon, 1989), pp. 30-46.
8. Sermon 85, "On Working Out Our Own Salvation," in *Works* [Bicentennial Edition], vol. 3, Albert C. Outler, ed. (Nashville: Abingdon, 1986), pp. 199-209.
9. See Jürgen Weissbach, *Der neue Mensch im theologischen Denken John Wesleys* (Stuttgart: Christliches Verlagshaus, 1970).
10. Outler, *The Works of John Wesley*, 3:200.
11. Davies, *The Works of John Wesley*, 9:41.
12. Sermon 45, "The New Birth" (1760), in *Works* [Bicentennial Edition], vol. 2, Albert C. Outler, ed. (Nashville: Abingdon, 1985), p. 188.
13. See Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (London:

- Epworth, and New York: Oxford University Press, 1980), in particular pp. 15-44 ("Image of God").
14. See, for example, Alexander Schmemmann, *For the Life of the World* (Crestwood, New York: St. Vladimir's Seminary Press, revised edition, 1974).
  15. These last two cases are recounted anecdotally in Meeus, p. 219.
  16. Thus in the very first saying of St. Anthony the Great, in *The Sayings of the Desert Fathers: The Alphabetical Collection*, Benedicta Ward, trans. (London: Mowbray, and Kalamazoo: Cistercian Publications, 1975), p. 1.
  17. Hilpisch, *Benedictinism through Changing Centuries*, p. 37.
  18. *Ibid.*, p. 49-50; cf. 79-80.
  19. *Ibid.*, pp. 79-80.
  20. Dom Ildephonse Schuster, a former Cardinal Archbishop of Milan, noted the social and cultural novelty of Benedict's attitude: "Whereas the ancient Romans looked upon labor as a punishment for slaves, and the barbarians disdained it as an occupation not suited to warlike peoples, St. Benedict elevated work to the dignity of religion and consecrated the ranks of his disciples to it" (*St. Benedict and His Times* [St. Louis: Herder, 1951], p. 102).
  21. So, for example, St. Basil, in *The Great Rule*, 37, with appeal to Acts 20:35, Eph. 4:28, and Matt. 25:34-35; see W.K.L. Clarke, *The Ascetic Works of Saint Basil* (London: SPCK, 1925), pp. 205-206.
  22. The works of mercy are listed in Benedict's *Rule*, 4:14-19.
  23. Hilpisch, *Benedictinism through Changing Centuries*, p. 37.
  24. *Ibid.*, p. 62.
  25. *Ibid.*, pp. 76-77.
  26. *Ibid.*, pp. 19-20, 24-25, 27-30, 38-40, 68-73.
  27. *Ibid.*, pp. 18-20, 23-24; Schuster, *St. Benedict and His Times*, p. 170f. (cf. pp. 152f., 164f.).
  28. Wesley's (public) Journals and (private) Diaries have appeared, as far as 1786, in *Works* [Bicentennial Edition], vol. 18-23, W. Reginald Ward and Richard P. Heitzenrater, eds. (Nashville: Abingdon, 1988-1995).
  29. Outler, *The Works of John Wesley*, 3:205-206.
  30. See Sermon 16, "The Means of Grace" (1746), in *Works* [Bicentennial Edition], vol. 1, Albert C. Outler, ed., p. 381, where Wesley lists as "the chief": "Prayer, whether in secret or with the great congregation; searching the Scriptures (which implies reading, hearing, and meditating thereon); and receiving the Lord's Supper." In the "Nature, Design, and General Rules of the United Societies" (1743), Wesley names "the ordinances of God" as "the public worship of God; the ministry of the word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures; and fasting, or abstinence" (see *Works* [Bicentennial Edition], vol. 9, Davies, ed., p. 73). To these "instituted" means of grace, Wesley sometimes adds several of a "prudential" kind: such "particular rules in order to grow in grace" or "arts of holy living" are intended to serve "watching [against the world, the devil, and one's besetting sin], denying ourselves, taking up our cross, exercise of the presence of God"; see the so-called "Large Minutes," in *Works*, Thomas Jackson, ed. (1872), 8:322-24.
  31. In *Works* [Bicentennial Edition], vol. 1, Outler, ed., pp. 592-611.
  32. See John C. Bowmer, *The Lord's Supper in Early Methodism* (London: Dacre/Black, 1951), pp. 49-61.
  33. Sermon 101, "The Duty of Constant Communion" (1787, originally 1732), in Outler, *The Works of John Wesley*, 3:427-39.
  34. Letter of 10 September 1784 to "Our Brethren in America," in Telford, *The Letters of the Rev. John Wesley*, 7:238-39.
  35. Outler, *The Works of John Wesley*, 3:206.
  36. Davies, *The Works of John Wesley*, 9:41.



37. Isidore of Seville, *Sententiae* III.7.18 (Migne, *Patrologia Latina* 83:675-676).
38. St. Basil juxtaposes these two texts in the *Great Rule*, 37; see above (as in note 21), p. 207.
39. Aurelian, *Rule for Monks*, 29:1, in *Règles monastiques d'Occident, IVe-VIe siècle, d'Augustin à Ferréol*, V. Desprez, ed. (Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1980), p. 236; cf. Caesarius, *Rules for Virgins*, 15, *ibid.* p. 175.
40. Aurelian, *Rule for Monks*, §24, p. 235. The same two-directional motion is found in the *Rule of Tarnant* §6, 4-5; §8,7 and 14-15 (in Desprez, *Règles monastiques*, pp. 267-68, 270-71).
41. *Great Rule*, 37; see above (as in note 21), p. 206.
42. That Caesarius served as a model for Benedict was strongly asserted by Ildephonse Schuster in a writing of 1940, translated as *Historical Notes on St. Benedict's "Rule for Monks"* (Hamden, Conn.: Shoe String Press, 1962); see in particular pp. 18-31. But even the likelihood of any borrowings from Caesarius is treated rather lightly by A. de Vogüé in his more recent scholarly edition of Benedict's *Rule* (as in note 5; see in particular volume 1, pp. 148, 170-71). The chief source of Benedict's *Rule* is now widely recognized to be the so-called *Rule of the Master*, which is in all probability the work of another author, not an earlier work of Benedict himself; see de Vogüé, volume 1, pp. 14-23, 29-44, 135-43, 173-314 (especially pp. 303-12).
43. See, for example, Agathon, 9: "There is no labor greater than that of prayer to God" (*The Sayings of the Desert Fathers*, Benedicta Ward, trans., p. 18-19).
44. Cf. Benedict's *Rule*, 57:9.
45. Davies, *The Works of John Wesley*, 9:37.
46. *Ibid.*, 9:37.
47. *Ibid.*, 9:38.
48. *Ibid.*, 9:39.
49. *Ibid.*, 9:39-40.
50. No. 315 in the 1780 *Collection* (590 in the British *Methodist Hymn Book* of 1933; 381 in the British *Hymns and Psalms* of 1983; and 438 in the American *United Methodist Hymnal* of 1989).
51. Thus the Preface to the 1933 British *Methodist Hymn Book*. The classic text was the 1780 *Collection of Hymns for the Use of the People Called Methodists* (modern scientific edition in *The Works of John Wesley*, volume 7, Franz Hildebrandt and Oliver A. Beckerlegge, eds. [Oxford: Clarendon Press, 1983; reprinted as part of the Bicentennial Edition of *The Works*, Nashville: Abingdon, 1989]). The 1780 *Collection* was arranged "according to the experience of real Christians." Methodists have subsequently added other Wesleyan hymns for the church year and for the eucharist (the latter drawn from the *Hymns on the Lord's Supper* of 1745). In the twentieth century especially, the sources have been expanded ecumenically.
52. Sermon 29, "Upon Our Lord's Sermon on the Mount, IX," in Outier, *The Works of John Wesley*, 1:635. The closest text in Augustine is *De civitate Dei* VIII.17.2 (Migne, *Patrologia Latina* 41:242).
53. For a positive reading of Wesley in this matter by a Roman Catholic writer, whose title (in the original French, though less so as modified for the English translation!) precisely appears to confirm Lutheran and Calvinist fears, see Maximin Piette, *La réaction de John Wesley dans l'évolution du protestantisme* (Brussels: La Lecture au Foyer, and Librairie Albert Dewit, 2nd. ed., 1927; English translation: *John Wesley in the Evolution of Protestantism* [London: Sheed and Ward, 1937, reprinted 1979]).
54. C. Vagaggini, "La posizione de S. Benedetto nella questione semipelagiana," in *Studia Benedictina in memoriam gloriosi ante saecula XIV transitus S. P. Benedicti*, Studia anselmiana philosophica theologica, 18-19 (Vatican City: Libreria Vaticana, 1947), pp. 17-83. Vagaggini concludes of Benedict: "Il suo modo di parlare della grazia et del libero arbitrio s'inquadra per lo più facilmente negli schemi semipelagiani, ma può anche spiegarsi in senso ortodosso. La fraseologia stessa con

cui tratta di queste questioni si risenta assai della fraseologia semipelagiana, ma vi sono anche forti tracce di fraseologia d'origine agostiniana, senza che si possa sicuramente decidere se il pensiero pendeva più in un senso che in un altro. Poiché s. Benedetto non ignorava la questione, si deve ammettere che questa sua posizione agnostica non è casuale, ma calcolata" (p. 82). My attention was directed to Vagaggini's article by my friend Dom Emmanuel Lanne of Chevetogne (letter of 14 June 1994).

55. The text is contained in L. Holstein's *Codex Regularum monasticarum et canonicarum* (Paris 1663), as expanded by M. Brockie (Augsburg: Veith, 1759; reprinted Graz: Akademische Druck- und Verlagsanstalt, 1957), in the second tome, fifteenth addition, p. 335.

56. Letter of 13 May 1994.

57. Preface to "Sermons on Several Occasions" (1746), in Outler, *The Works of John Wesley*, 1:104-105.

58. A dictum of George Croft Cell, quoted by Thomas C. Oden, *Doctrinal Standards in the Wesleyan Tradition* (Grand Rapids: Zondervan/Asbury, 1988), p. 82.

59. It is reported that Francis Asbury, one of the first two bishops of the Methodist Episcopal Church in the United States, would place children on his knee and teach them the rhyme: *Learn to read, and learn to pray; Learn to work, and learn to obey*. See Henry Boehm, *Reminiscences, Historical and Biographical*, Joseph B. Wakeley, ed. (New York: Carlton and Porter, 1865), p. 447.

60. *Rule*, prologue, 29-32 (my translation from de Vogüé and Neufville, volume 1, pp. 418-21).

61. Of this sermon, the editor of the current scholarly edition of Wesley's Sermons, Albert C. Outler, writes: "This must be considered as a landmark sermon, for it stands as the late Wesley's most complete and careful exposition of the mystery of divine-human interaction, his subtlest probing of the paradox of prevenient grace and human agency.... In any dozen of his sermons most crucial for an accurate assay of Wesley's theology, this one would certainly deserve inclusion." See Outler, *The Works of John Wesley*, 3:199.

62. Outler, *The Works of John Wesley*, 3:202-203.

63. Later in the sermon, Wesley makes a characteristic attempt to stay away from a Calvinist notion of predestination: "Allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called 'natural conscience.' But this is not natural; it is more properly termed 'preventing grace.' Every man has a greater or less measure of this, which waiteth not for the call of man. Everyone has sooner or later good desires, although the generality of men stifle them before they can take deep root or produce any considerable fruit. Everyone has some measure of that light, some faint glimmering ray, which sooner or later, more or less, enlightens every man that cometh into the world. And everyone, unless he be one of the small number whose conscience is seared as with a hot iron [1 Tim. 4:2], feels more or less uneasy when he acts contrary to the light of his own conscience. So that no man sins because he has not grace, but because he does not use the grace which he hath" (Outler, *The Works of John Wesley*, 3:207). This is the point at which Calvinists may find it difficult to excuse Wesley from semipelagianism; yet in another place, Wesley makes clear that sufficient freedom of will to accept the gospel has been *restored* (admittedly, universally) to humankind (in virtue of Christ's *redemptive* work for all): "every man has a measure of free will restored to him by grace" (see "Some Remarks on Mr. Hill's 'Review of all the Doctrines taught by Mr. John Wesley,'" in *Works of the Rev. John Wesley*, Thomas Jackson, ed. [London: Wesleyan Methodist Book Room, 1872], 10:392).

64. Outler, *The Works of John Wesley*, 3:203-204.

65. *Ibid.*, 3:206.

66. *Cf. Ibid.*, 3:206.

67. It is a smart move on Wesley's part to cite Augustine against the Calvinists, even though he

appears to be quoting from memory: "Qui ergo fecit te sine te, non te justificat sine te" (Sermon 169, 11(13); Migne, *Patrologia Latina* 38:922-923). Wesley had given the same text, in his own form, in Sermon 63, "The General Spread of the Gospel" (1783), in Outler, *The Works of John Wesley*, 2:490.

68. Outler, *The Works of John Wesley*, 3:208-209.

69. Ibid., 3:209.

70. No. 417 in the 1780 *Collection* (572 in the *British Methodist Hymn Book* of 1933, 788 in *Hymns and Psalms* of 1983).

71. No. 309 in the 1780 *Collection* (578 in the *British Methodist Hymn Book* of 1933; 785 in *Hymns and Psalms*; and 413 in the *American United Methodist Hymnal* of 1989).

72. See André Birmelé, *Le salut en Jésus-Christ dans les dialogues oecuméniques* (Paris: Cerf, and Geneva: Labor et Fides, 1986); and *Grundkonsens-Grunddifferenz*, A. Birmelé and H. Meyer, eds. (Frankfurt am Main: Otto Lembeck, and Paderborn: Bonifatius Verlag, 1992).

73. From *The Book of Services for the Use of the United Methodist Church* (London: United Methodist Publishing House, 1913), p. 72.

74. Hilpisch, *Benedictinism through Changing Centuries*, pp. 18-20, 23-24.

75. Francis Frost, "Méthodisme," in *Catholicisme, hier, aujourd'hui et demain*, G. Jacquemet and others, ed. (Paris: Letouzey & Ané, 1948 onwards), 9:48-71.

76. Albert C. Outler, "Do Methodists have a doctrine of the Church?" in *The Doctrine of the Church*, Dow Kirkpatrick, ed. (Nashville: Abingdon, 1964), pp. 11-28.

77. See paragraph 24 of the "Nairobi Report," *Towards a Statement on the Church* (1986). Text in the then Secretariat for Promoting Christian Unity's *Information Service*, no. 62 (1986/4), pp. 206-16; in the ecumenical periodical published by the Benedictine sisters of Turvey Abbey (England), *One in Christ* 22 (1986): 241-59; and separately as a booklet from the World Methodist Council (Lake Junaluska, N.C.).

